SPECIAL
Collection

GENIUS OF UNIVERSAL EMANCIPATION.

EDITED AND PUBLISHED BY BENJAMIN LUNDY, WASHINGTON, D. C. AT $1.00 PER ANNUM, IN ADVANCE.

"We hold these truths to be self-evident: that all men are created equal, and endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.—*Declaration of Independence, U. S.*

No. 9. Vol. III. Third Series.] JULY, 1833. [Whole Number 285. Vol. XIII.

Those to whom bills have been sent, as well as others who owe the concern, will confer a favor by remitting the amount, directed to Benjamin Lundy, Philadelphia. The proprietor of this paper is from home on business of importance to the cause in which he is engaged; and he relies for the means to support the paper in his absence, upon remittances from subscribers who are in arrears. The paper cannot be sustained without funds. The amount due is amply sufficient to sustain it, if prompt payment is made. We therefore hope our request to forward the balances due will not be overlooked or neglected.

Editor and Attorney for B. Lundy.

FREE LABOR.

Societies are forming in different parts of the country to promote the consumption of free labor produce, in preference to that of slaves. Thousands are becoming convinced that the *consumers* of the produce of slave labor are the efficient supporters of the slave system, and they are forming associations for procuring and consuming the products of free labor.

These views are spreading among all classes and professions; and the time is hastening when every consistent and conscientious abolitionist will feel himself imperatively called upon to wash his hands from the pollution, and to "touch not, taste not, handle not the accursed thing."

A society has lately been formed in the city of New York, called "The Free Produce Association of Friends," composed of men and women—and another in Chester County, Pennsylvania; the constitution of which will be found in this number. These are cheering indications of a correct estimate of the nature and character of slavery, and of a sound moral and religious principle, which, regardless of narrow and selfish considerations, spurns to partake of the gain of oppression, however specious the channel through which it comes.

THE CANTERBURY AFFAIR.

The persecutors of the benevolent, the amiable P. Crandall, have exhibited a barbarous and savage vindictiveness, towards an unoffending young woman, which is a disgrace to the country and the age. The citizens of Canterbury, in Connecticut, have resolved to hold no intercourse with her—to sell her no article of necessity. When she appears in the streets she is insulted—hooted at—horns are blown and pistols fired—not *at* her we admit—but in derision, and as an evidence of their ill-manners. Her father and sister have been threatened with fine and imprisonment, if they visit her. Eggs have been thrown at the house—the windows have been broken by stones or brick bats, while the family were peaceably attending to their own domestic concerns. And to crown all, she has been incarcerated in a prison—and confined in the same cell which had been the abode of a murderer!!!

And what is her crime? What sin has she committed against the peace of society, or the charities of social life, that she should be subjected to a treatment more cruel and heartless than the vilest felons receive from a civilized community? She is charged with no moral offence—no breach of her social or religious duties. Her character is beyond suspicion, her conduct is exemplary, and characterised by meakness and christian charity.

But she has been guilty of—silence ye wolves of Canterbury—cease your howlings, while I the truth unfold—she has been guilty of—*giving instruction to those who most need instruction.* This is the "head and front of her offending"—the sole crime alleged against her.

Republicans! Christians! *men!* hang your heads and blush! Every *man*, who has a spark of the honorable feelings of a *man* must blush—"blush and hang his head to think himself a man,"—so long as such outrages against the common decencies of civilized society are tolerated by men pretending to be civilized. The indignation of the editors of New England papers, which has been freely expressed, will in some measure redeem the character of the people of that section of our country, from participation in the disgraceful proceedings at Canterbury. The following is from the "Boston Advocate."

Refinement of the age.—We have seen a letter from New Haven, of June 30, which says that Andrew T. Judson, the famous town clerk of the enlightened and religious town of Canterbury, in the moral state of Connecticut, has actually caused the arrest of Miss Prudence Crandall, for presuming to teach curly headed misses with dark skins to read and write, in violation of a statute passed by the conscientious legislators of the land of blue laws, where they used to whip beer barrels for working on Sunday!

This young lady, who is pious, amiable and lovely in person, our informant adds, has actually been *thrust into prison in the very cell that Watkins, the murderer, last occupied!!!*

In the name of all that is manly and civilized, are we going back to the dark ages? Are there any free schools or religious societies in Connec-

ment! Are there no spare missionaries to be sent to Canterbury!

From the Liberator.

SAVAGE BARBARITY.

The persecutors of Prudence Crandall have placed an indelible seal upon their infamy! *They have cast her into prison!* And into *the very cell occupied by* WATKINS *the* MURDERER!! She was arrested at Canterbury, Conn., on the 27th ult., and examined before Justices Adams and Bacon, and by them committed to take her trial at the next session of the Superior Court, at Brooklyn, in August.

And for what is she imprisoned? For presuming in this *republican* and *christian* land, to instruct young ladies of color! Yes, let it be remembered, that Miss Crandall has been *immured in prison in America! for attempting to instruct the ignorant and oppressed!!*

And who are the authors of this infamous proceeding? *They are the friends of the American Colonization Society*, and have made their appeal to that association for countenance and support!

These proceedings are designed to break down the spirit of benevolence by which P. Crandall is influenced, and to cause her to relinquish her purpose. But her perseeutors have made a gross miscalculation. They have measured her virtue by their own standard of selfishness and cupidity, and the result will be disappointment. They have sowed to the wind, and they will reap the whirlwind. The threats and contumely and persecution by her adversaries, will add strength to her resolution, and firmness to her purpose. She will have the sympathy and support of *all* christians who deserve the name, the favor of a righteous God, and the reward of a peaceful conscience.—The name of Andrew T. Judson will be remembered with the same feelings with which we contemplate the characters of Cataline, Nero, and Captain Cid, and all those enemies of the human race, whose *little* souls were inaccessible to the expansive influence of benevolence.

"See Judson damned to everlasting fame," a beacon to future generations to guard against those narrow prejudices and vindictive passions, which degrade a man below the condition of a savage, and render him a nuisance and a curse to the community in which he lives.

SOLID ARGUMENT.

The editor of the Philadelphia "Daily Intelligencer" is an astonishing adept in the rules of logic, as well as *profoundly* learned in the knowledge of passing events. Take the following article as an evidence of both.

The Genius of Emancipation, a print condemned to an unenviable fame beneath the auspices of Garrison, the crazy fanatic, has discharged upon our head a torrent of violent and vulgar abuse.—We cannot allow our columns to reverb the frenzied vituperations of a personage so unfortunately celebrated—celebrated as the wildest or worst of the zealots who would place the sword and torch in the hands of the slave; as the fomentor of the bloody and revolting atrocities of Southampton as an outlaw at the South, presented by the Grand Juries, and hunted with heavy prices for his apprehension. The print in question constitutes of itself a conclusive proof of the propriety and justice of our positions. We merely notice it, however, to mark how far those who garb their madness or their guilt beneath the robe of philanthropy and religion, and preach insurrection, murder and rapine by the grace of God, can call in the aid of calumny and low abuse to shield them from exposure or opposition.

He is about as *knowing* in the concerns of this paper, and as *veracious* in his statements, as the celebrated Mrs. Trollope in her description of the city of New York and its population. She calls it a neat little city containing something like one hundred and forty or fifty thousand inhabitants, *mostly black*. They all carry dirks or daggers, and make no scruple of *stabbing* any body that happens to offend them as they pass along the streets. On one occasion the people became so much alarmed at the demonstrations made by these sable citizens that they fled for their lives, on board the only *two* steam boats belonging to the place, one of which runs to New Orleans, on Long Island, and the other to Brooklyn on Lake George. Now if the geography and statistics of Mrs. Trollope are not as *accurate* as the *facts* stated by the *veritable* editor of the "Intelligencer," who will hereafter place confidence in the demonstrations of mathematicians? Hear him again in one of his most *exalted strains* of *pathetic eloquence*, describing, in *glowing* language, and with the *precision* of Mrs. Trollope, the *objects*, and *tendencies*, and *design* of abolitionists.

True, we have examples of negro revolt, of the midnight conflagration, when the blood of the men hissed in the flames of their homes, and the shrieks of the women were heard above the shout of the slaves—scenes of lust, cruelty and horror, over which the arch fiend himself might sicken; but they were contracted in extent, and momentary in duration. Ours will spread over a continent, and destroy a people, and that people our own brethren.

Such are the scenes which modern "*philanthropy*" would conjure up. She would wade to her purpose through a sea of kindred blood, cheer on the hell-hounds of civil war, and, in her horrible triumph, while the shriek of an expiring land rung in her ears, wave above the smoking slaughter the red banner of "*Philanthropy*."

In sober earnest, we think it a waste of time and intellect to attempt to *reason* with such a "*crazy fanatic*"—("*I thank thee Jew for that word.*") If Garrison was half as "*crazy*," we should think him a fit candidate for a lunatic asylum. It is rather unfortunate for such prophets, that all the leading abolitionists in our country, whether Baptist, Presbyterian, Methodist or Quaker, are, almost to a man, opposed to war, upon

principle both offensive and defensive. They believe that *all* wars and violence, and bloodshed are forbidden by the religion of Jesus Christ. They wish to exert only a *moral influence* upon public opinion, by presenting clearly and forcibly to their fellow citizens, the obligations of *christian duty*, which *commands* us to love our neighbor, to do good and not evil, to break every yoke, and to let the oppressed go free. The ravings of fanaticism, the phrenzy of enthusiasm and folly, or the impotent threats of wicked and designing men, will never drive them from their post, or silence their denunciations of slavery, until the monster is driven from our land, and Ethiopia shall be permitted unmolested, "to stretch forth her hands unto God," and return thanks for deliverance from bondage.

By the way, we would observe, that we could not find it in our heart to "discharge abuse upon the head" of the deluded and "*crazy fanatic*," whose incoherent ravings we have briefly noticed. We feel too much compassion for his pitiable case to be *angry* with him. We notice his *wise sayings*, to show to our readers the *quality* and *spirit* of our adversaries, and the *degree* of rationality which they exhibit. We think the sacrifice of a good conscience a sufficient punishment, and the condemnation of all the wise and the good, a very hard bargain. We, however, feel a little idle curiosity to know the amount of his *fee*—the *price* at which he has sold his conscience. But perhaps we have no business to pry into such *secret* matters.

For the Genius of Universal Emancipation.

"*Choose ye this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell.*" Joshua xxiv. 15.

There is, perhaps, no disposition more to be dreaded, more to be deprecated, than that which seems scarcely to know what to say or whereof to affirm—half Jew—half Ashdod—a cake unturned—baked on one side, and raw on the other. Such men are broken reeds, which never can be relied upon. They

"Give an opinion as though they gave it not,
And what they remember seem to have forgot."

On some questions, doubt and uncertainty and indecision are innocent and allowable—but of all questions of a moral or religious character, that of slavery is one upon which there is the least room for doubt or indecision. There is no question by which the moral principles of men may be more certainly tested than this. The time is past when men could plead ignorance as a paliation for their toleration of slavery. We admit that the time *has been* when the enormities of the system, its cruelty and injustice and demoralizing effects, were not so well understood as now. The attention of mankind had not been drawn to the subject so fully as of latter times. I am willing to admit that "the times of this (comparative) ignorance God may have winked at." But that time is past. Light has gone forth—slavery is universally acknowledged to be a moral evil, and God *now* "commands men every where to *repent*" of their former deeds of wrong and violence, in a language that is felt and understood by every slaveholder, and his abettors, in this country. The axe must be laid to the *root* of the corrupt tree, and every yoke must be broken, and the oppressed set free.—There is no half-way house between right and wrong—no middle path of expediency between justice and injustice. "He that is not for us is against us"—he that is not in favor of immediate abolition, is an abettor of slavery.

I have just read an editorial article in the "Presbyterian" of the 17th inst. a *religious* paper, published in Philadelphia, and edited by a clergyman, which will serve to illustrate the preceding remarks. The writer begins by saying that abolition and colonization "are not opposed to one another." It happens, however, as the writer proves in the same paragraph, that the advocates of African colonization, are generally hostile to the friends and advocates of universal emancipation, and deprecate and condemn both their principles and their actions. But hear him. "The Vermont Chronicle says truly, that the abolitionists seem not to know what they *would do*." I will tell him (the same that has been repeated a thousand times over by abolitionists) what they "*would* do"—they would have every man to repent of his sins and obey the gospel—to do justly and love mercy—to undo the heavy burdens and let the oppressed go free—to bind up the broken hearted and break every yoke. But let us see the cloven foot more plainly. Here it comes. "What they *have done*, it is still harder to find out. They have made a prodigious outcry; they have shed abundance of ink, and a *quant. suff.* of gall; they have denounced slaveholders, and colonizers, societies, and colonists; but what have they done?" Sure enough! *what have they done?* Is it necessary to tell the learned editor of the "Presbyterian," a clergyman, a preacher of the gospel, a theological student, what abolitionists have done? Has this great moral and political evil been so long staring us in the face, and threatening to overwhelm us with confusion and anarchy and *nullification*, and yet this minister of that religion which commands us to do to others as we would that they should do to us, does not know what abolitionists have done for its removal? Let him consult the history of our own country, and he will learn that while the idle shepherds were sleeping at their posts, and suffering the wolves to range unmolested among the lambs of the flock, abolitionists have freed seven of the old thirteen states from the curse of slavery, and added five new states to the number of those from which slavery is forever excluded. If he is still at a loss to know what abolitionists *have done*, let him ask the three hundred and fifty thousand free people of color in the United States, by what means they obtained their liberty. If he is not yet satisfied, let him examine into the origin of the schools which have been established all over the free states, for the education of colored children, and inquire who were the founders of them. After making these inquiries, let him hold his peace about abolitionists, till he and his colonization friends have done something better than sound their own praise, and slander abolitionists. If any wish to know what colonization men have done to improve the condition of the African race in this country, and to allay prejudice against them, let them inquire of Prudence

Crandall of Canterbury, Connecticut, and she can probably give some information directly in point.

But, says this writer, "We are advocates of Africa." Very well. "We are (for want of any thing better) advocates of colonization." Yes—"*for want of any thing better.*" Well, go on. "We abominate slavery in all its forms." Yes, but the Colonization Society "abominates emancipation in all its forms"—except on condition of *expatriation*, which condition cancels the benefit, and makes the proffered boon an insult, rather than a blessing. *Freedom*, with such a condition annexed, is a contradiction in terms. "We abominate slavery in all its forms." Well, what next? "We pray for the abolition of it." Hold there.—We cant stand all that. It is carrying the joke too far. "*Pray*" for the abolition of slavery, and abuse and slander those who are *laboring* with the devotion of martyrs, for its accomplishment. That smells too strongly of hypocritical cant and imposture. There was a description of men among the Jews 1800 years ago, who could make long prayers standing at the corners of streets to be seen of men; but who bound heavy burdens upon men's shoulders, which they would not move with one of their fingers. By their fruits men are to be known. Put your shoulders to the wheel—join in efficient, active labors for the removal of this evil, and then we have faith to believe your prayers will be heard. Well, "We *pray* for the abolition of it." "Would to God the abolition of it could be immediate." Would to God all men were christians—in *fact*, as well as in *name*, and slavery would cease *immediately*. "Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when you spread forth your hands, I will hide mine eyes from you; yea, when you make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isaiah i. 13-17.

We will quote but one sentence more from this writer. It is his closing malediction. "But the 'FIRE BRAND' of the 'Liberator' and the like incendiary and rabid agitators, will *free not one wretch, while it renders morally certain the aggravated misery of* thousands." We have given it literally, with capitals and italics as in the original. We do not think, however, that the language quoted is very becoming a clergyman to use towards one who has devoted his life to the cause of religion, justice, and humanity. The word incendiary is misapplied. The Liberator neither sets houses on fire, nor promotes quarrels. He is a man of peace, who believes all war and violence to be forbidden by the gospel. He wishes to see the heathen of our land converted to christianity: and the first step to this conversion is to show them that they are *not christians*. But such is commonly the spirit shown towards abolitionists, by those who ("for want of any thing better") are in favor of colonization—by those who are opposed to slavery *in the abstract*, but whose zeal is kindled into wrath when they see a devoted christian laboring for its abolition. "Faithful are the reproofs of a friend, but the kisses of an enemy are deceitful." Heaven preserve me from those opposers of slavery *in the abstract*—who, like the men at the oar, *look* one way, and *pull* another. "I would that they were either cold or hot"—but because they are "neither cold nor hot, I will spue them out of my mouth."

WILBERFORCE.

A letter has just been received from B. Lundy, in which he says, "do the best for our cause, *but do not strike our flag.*" No, not while a slave exists on the soil of the United States. It is now nearly thirty years since the writer of this note drew the sword, and threw away the scabbard.—But, "the weapons of our warfare are not *carnal*, but *spiritual.*" Our *flag* is UNIVERSAL EMANCIPATION—our armour, justice and religion—our weapons, truth and the precepts of the gospel—and our aim, the restoration of *all men* to their unalienable rights.

This flag we will never strike—this armour we will never lay aside—these weapons we will never abandon, till the *end* at which we aim is accomplished—till the goal for which we are striving is reached, or the days of our probation are numbered. The spirit of the Lord is moving upon the face of the waters. He has commanded light to shine out of darkness—a host of laborers in the righteous cause are enlisting under the banners of Universal Emancipation, who will wage war in righteousness, against spiritual wickedness in high places, till the enemies of freedom and of man are driven from the field, or surrender at discretion.

EXTRACT

From a Letter received from a friend in Ohio.

"We greatly desire thy encouragement with that of all those who have embarked in the glorious cause of Universal Emancipation; for a glorious cause it is, and we believe it will eventually triumph, notwithstanding all the strong opposition it may meet with. We live in a land where the prejudice against the colored population appears to run very high. Their privileges here being more curtailed than in some of the eastern states;* and the number very small who seem prepared fully to espouse their cause. But still we feel bound to persevere, and endeavour at least to cleanse our own hands from the stain of our brothers' blood. Reflecting on the present state of things in our beloved country, and the cold indifference with which the subject is treated by many of its highly professing inhabitants, often brings to mind the case of Meroz as mentioned in scripture; attended with a fear if the people are not generally more faithful to the call which hath gone forth, to arouse us from our beds of ease and luxury, and break the yoke from off the necks of the sons of Africa, who have been long greviously oppressed with-

* Did the writer of this letter ever hear of a town in CONNECTICUT, called *Canterbury*, or of a young woman named Prudence Crandall? If he did, he must acknowledge that of all examples of prejudice run mad, that of Andrew T. Judson, Esq. & Co. takes the lead.

in our borders, that a curse will indeed attend this land of professed freedom. But oh, for the Society of Friends—the people who have long been professing to bear a faithful testimony against this inhuman traffic. But as a body what are we doing? How many thousands of our members are daily furnishing the very means which upholds the odious system with all its cruelties.—Had the society steadily progressed in this noble cause, from the days of that devoted servant of the Lord, John Woolman, how different would things have been amongst us. Indeed we sometimes doubt whether there would by this time, have been one slave remaining within these United States. When reflecting on those things it often brings to mind the expressions of that illustrious statesman, Thomas Jefferson, when he says, "I tremble for my country when I remember that God is just, and that his justice will not sleep forever."* May not the slave system be compared to a machine of which the consumer of the products is the mainspring? And if this be the case may we not well tremble for our society? O then, let every soul who hath put their hand to the plough look steadily forward, humbly beseeching the Lord of the harvest that he will be pleased to send forth more laborers into his vineyard.

For the Genius of Universal Emancipation.

Slaveholders, and their apologists, in opposing the principles and measures of those, who feel it a duty to exert their best energies against the nefarious system which they uphold, always resort to the argument of expediency. However just and correct, say they, may be the principles advocated by Abolitionists, however consistent with humanity and the demands of justice, yet their practical operation would inevitably produce the most appalling and destructive results—the social relations of society would be annihilated, the political ties of the nation would be broken asunder, and plunder, rapine and murder would commence their dark and portentous reign. The very suggestion, say they, of devising plans for total and speedy emancipation, is chimerical and absurd; and none but *fanatics*, and disturbers of the peace of society would advocate it—It is indeed curious to observe, the hideous phantoms, which the excited imaginations of prejudiced men, are capable of forming, to suit their particular notions on this subject—and it is equally painful to perceive what extensive currency such unfounded assumptions have obtained among the great mass of society in this country. It can be accounted for in no other way than by supposing that the impetuosity and confidence of those who proclaim such doctrines, have overcome by a sudden impulse, the main mass of the community—acting as they do in unison with that deeply rooted and unfounded prejudice against a colored skin, which has so generally diffused itself into every class of society.

It would require no lengthened train of argument to demonstrate the utter inconsistency of such views, with the principles of human nature—with the feelings and motives which ordinarily influence the actions of men—and to prove by numerous facts, derived from a reference to the records of the past, that effects precisely the reverse of those anticipated, would ensue from the adoption of judicious, just and speedy measures for the emancipation of the whole slave population of the United States.

It is not my intention, in the present communication, to do more than illustrate the correctness of these views by relating an incident which occurred a short time since in the city of Baltimore; and which was mentioned to me, by one of the parties concerned.

A respectable tradesman extensively engaged in business in Baltimore, held eight or ten slaves which he had received by inheritance—he had been always accustomed to rely on their labor in conducting his business affairs, which required an unusual degree of manual operation—he had never been accustomed, like his neighbors, to "hire hands," and thought that he was saving a handsome sum of money thereby.

He was however constantly perplexed with the carelessness and inaction of his men, and particularly of a slave named Charley, who, on account of his strength and honesty was his main dependence. Charley would be lazy in spite of the *corrections* of his master—he would often feign sickness, say he could not work, &c. His master, at last, found every thing behindhand, and was determined if possible, to seek a remedy. He applied to an intelligent and friendly neighbor engaged in the same business; told him of his difficultics, and requested most urgently his advice.

His neighbor soon told him, that he was not astonished at his trouble—Charley, said he, is a slave—he feels himself unjustly oppressed; he sees his friends around him engaged in the same kind of work, and receiving the customary wages—supporting their families comfortably and happily; while he is doomed to drag on day after day, without the hope of reward, with nothing around him to cheer and enliven him. The fault, my friend, is your own; you have, by the cruel act of extorting from him, the work of his hands without reward, dried up every source of his enjoyment; you have taken from him every motive to action—he feels that he is a *slave*. Manumit him, and I will promise, that your difficulties will cease. At this the master hesitated. Well, said he, I must confess there is some truth in what you say—and if Charley does not improve soon, I really think I must take your advice—though Charley is worth a good deal of money, I dont like to part with him.

Wait no longer, my friend, now is the time while the thing is fresh in your mind—depend on it, you will *feel* better when you have done it, and Charley will become an industrious and useful man to you. Put the question to yourself—how would you act if placed in Charley's situation? would you not feel depressed and degraded, and consider your master very cruel? And then if he were suddenly to release you, and place you on a level with the hired laborer, and retain you in his employ at good wages; would you not feel full of gratitude, and do every thing to please him? Certainly you would.

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* This sentiment of Thomas Jefferson is *very fine* in theory. But it would have been enhanced a thousand fold, if he had *practiced* what he *preached*. Precept without example, is like faith without works—*it is dead*—DEAD as a loathsome carcass from which we turn with disgust. Jefferson could write *very wisely* on the evils of slavery, but he never manumitted his slaves, nor promoted manumissions among his neighbors. Hence his beautiful and eloquent dissertations loose all their value, and fall powerless and lifeless from his pen. ED. G. U. E.

You are right, said the slave-holder—I see the force of your remarks—I will go at once and procure papers of manumission for Charley. In a few hours the business was accomplished.

Charley was called by his master, presented with his papers of freedom, and at once entered as a hired laborer with his former owner.

His delight at this unexpected act, was of course great—his heart overflowed with gratitude—every spring was set in motion—his spirits were animated with new and powerful incentives, and his body as speedily obeyed the impulse of his will. He became from that time a most industrious and useful man, executing his master's orders with alacrity and dispatch.

The change in Charley's movements were soon apparent to his master—he discovered that he could perform much more work than formerly, that he was never *sick* and *lazy*, but always ready to do what was required of him—this quickly convinced him that he had promoted his pecuniary interests by the course pursued.

But this was but a small part of his pleasure—there was a secret, inward self-satisfaction produced by the act, which far outweighed every other feeling—and induced him at once to manumit all his remaining slaves.

After completing the business to his satisfaction, he called on his neighbor to return him his hearty thanks for his advice.

I have, said he, through your agency, seen the cruelty and iniquity of holding a fellow creature in bondage—I am now astonished when I look back, to think that I could have been guilty of so enormous a crime. I have now washed my hands of it, and feel a degree of self-approval, the pleasure of which, I cannot describe. I declare to you, sir, that if any man in Maryland were to come forward now, and offer me the most valuable slave in the state, and accompany the offer with $1000 on condition that I would retain him in bondage, I would instantly reject the offer.

Such instances of reformation are not surprising—and if they would become general among slave-holders, it is easy to perceive that ere long our country would be relieved from the greatest of its present evils. Let the consciences of slave-holders become aroused to the enormity of their guilt—and we are not at all concerned for the utter annihilation of the evil which they are perpetuating.

For the Genius of Universal Emancipation.

In the forty-eighth number of the "Philadelphia Intelligencer," appeared an editorial article, wherein great pains is taken to impress the minds of the readers with the idea, that, the colored residents in that place have been, and are still devising measures to effect the emancipation of the slaves, and the extirpation of the whites; and that in these designs they are assisted and encouraged by the friends to immediate emancipation,—nay more, (ridiculous idea!) that the abolitionists, with "incendiary torches" in their hands, "traverse not only the free but the slave states," sowing the "seeds of discontent" among the slaves; and preparing them for insurrection, and rapine, and murder, and contempt for, and violation of all the laws of justice, the requisitions of humanity, and the sacred restraints of religion." Had not the idea been held up by the conductor of a public journal, 'tis really so absurd that it would scarcely deserve a passing notice. But coming from such a source, I had hoped that ere now he had been shown the absurdity of his fears, the inconsistency of his assertions, and how completely he has failed in each attempt to prove his positions. And until he can produce proof more substantial, than the array of harsh epithets, or the studied display of highly wrought pictures of robbery, murder, etc. he need not be astonished if the credence he expects his assertions to recieve, is withheld. He has blown the trumpet lustily enough,—and it is no fault of his if the nation do not catch the alarm, shoulder the knapsack,—and "trudge off to the far west," distancing the adventurous pioneers, and scarcely allowing a halt until the last ridge of mountains be past, and the friendly Pacific extends its waves to greet their arrival; and (should they be pursued even thus far, by the "appallingly formidable" host of enemies) to bear them on the bosom of its quiet waters to some peaceful shore, where sable complexions shall not offend the sight, but white men* exclusively possess the soil, and enjoy the

* But where alas! shall they flee upon the "quiet waters" of the Pacific, to find the land where "white men exclusively possess the soil?" Not to India, for there her hundreds of millions of natives who possess the soil, are *black!* Not to the eastern archipelago, for the numerous population of these islands are *almost* black! Not to any one of the ten thousand islands which are scattered over the vast extent of that mighty ocean, for not one of them is possessed by *white men!* Nor to the "celestial empire" of China, for her three hundred millions of inhabitants are neither *white nor black.* Neither would a voyage along the south-western coast of Asia, or up the Arabian or Persian gulfs, bring the ill-fated wanderers in contact with any but swarthy, tawny, colored human skins. Alas! where shall they flee! If the color of the skin is to be the criterion of safety, the "white men," must occupy but a small share on this terraqueous ball. More than one-third of the human race are *black*—three-fourths of the remaining two-thirds are tawny, occupying all the different shades of color, from the whiteness of the northern European, to the blackness of the southern African and Hindoo.

The *whites* are less than one-eighth of the population of the earth. They are almost exclusively confined to a small portion of western Asia, the British Islands, the northern and eastern states of North America, and Canada. The inhabitants of southern Europe are not white. The Italians, the modern Greeks, the Turks, the Spaniards, Portuguese, and a large part of the French and Germans are very *tawny*, some of them quite *dark*. Even in the United States, where the silly prejudice against a *dark skin* is stronger and more inveterate than in any other country on the face of the earth, we are fast verging towards the swarthy color of the "red men," who were the aboriginal inhabitants of this quarter of the globe.

Go to the city of Washington during the sitting of Congress, and observe the various hues which are presented to the eye in the halls of the capitol. You may there distinguish the representatives from the northern, the southern, and the middle states by a difference of complexion—and this difference will be more strongly, and deeply, and indelibly marked a generation or two hence than now.—Nothing is more supremely silly and ridiculous, or more grossly wicked and anti-republican, than the rule which presumes to graduate the rights and privileges of a human being by the color

fruits thereof. But suppose the vengeful fury so peculiar to the colored race and abolitionists, should be arrested this side the unexplored regions,—the fugitives would then be spared the trouble of constructing their great Michael, and might remain in perfect security on the western shore of this vast continent. Even now, busy fancy, ever prying into the future, has thrown aside the veil and presents to my mental view, innumerable "populous cities," well built towns, and thriving villages in addition to well cultivated farms, and extensive manufacturing establishments, while the "star spangled banner" from the tall masted ships waving gallantly in air, betoken that commercial interests have suffered but little by the change from the Atlantic, to the Pacific shores—owing materially to the fact that the black and colored population possess neither wisdom, sense, nor ingenuity, nor knowledge to exercise them if they did; nor yet the ability to apply that knowledge, did they possess it;—and the whites, who refused to obey the warning voice, being abolitionists, and of course madmen, had lost all they ever were endued with, so that knowledge, wisdom, and genius, had no more an abiding place in the land,—I mean the eastern part of it.

But to return seriously to the subject—the writer admits, that "beyond doubt" he (the negro) is entitled to the "same rights as the white man," that he "was created by the same Providence, and sharing the same nature, and under the same charter by which we claim our freedom, he is declared to be equally free, and equally entitled to make the laws which bind, and exercise the government which controls him. Nature placed him by our side with a soul as free, and a brow as erect as ours, and the mind that would invoke the sanction of reason to invalidate the negroe's rights, or excuse the white man's wrongs, must be strangely clouded with prejudice, or perverted by evil. Providence never created a man, whatever his complexion, to be an oppressor, never created him to be oppressed."

The paragraph immediately following this acknowledgement and assertion, evinces the fears of a guilty conscience, and contains the convenient conclusions of slave apologists.

"Does the exercise of these rights accord with our safety?" May we safely obey the dictates of truth, and permit our brother to remain "by our side with a soul as free, and a brow as erect as ours?" Will he not, in return for this, butcher every white man in his power? If we may "safely" release them, that is, if it cannot be done conveniently, "by the right by which the strong man would push his weaker brother from the plank that would not suffice to save them both, we are not only justified, but constrained to prevent the exercise of those rights." By this partial reply to his own question, the writer has proved, according to his own rule, (the only thing he has succeeded in establishing) that his mind is "strangely clouded with prejudice, or perverted by evil." He not only maintains it on the ground of policy, but insists that we are "not only justified" in so doing, "but constrained" to retain the slaves in bondage to prevent the effects of immediate emancipation. And why? "It does not accord with our safety." So then, we must close our ears against the demands of justice, and steel our hearts, that the cries of mercy melt them not, lest the disenthralled, in the superabundance of gratitude for releasement from servitude, and to convince us how highly they prize the privileges of freemen, should avail themselves of the opportunity to cut our throats, burn our dwellings, and desolate the fairest portions of our country; lest the proclamation that every citizen of this "republic" is free and entitled to the rights and immunities of freemen—shall be the signal for the commencement of untold horrors, of one "universal conflagration," for the "shout of exulting rapine, and the shriek of murder to go forth."

I appeal to every candid reader, to know if the writer of the article from which the preceding extracts are taken, has not, out of his own mouth, condemned himself—has not pursued the course he a moment before deprecated, and invoked the sanction of reason and justice, for our intolerant wickedness, and converted the most cruel oppression into a law of nature. What was in others prejudice and wrong, speedily becomes a justifiable action, on the accommodating ground of expediency. But this convenient cloak for despotism is not large enough to conceal the tattered garments beneath. The cause of freedom has gained a foot-hold in this nation, and the efforts of its advocates are not to be turned aside, while slavery hath an abiding place among us.

And may He who regards his creatures with an impartial eye, hasten the day when prostrate Ethiopia shall availingly "stretch forth her hands unto God." R. E. X.

Philadelphia, 6th mo. 1833.

CONVENTIONAL ADDRESS,

To the Free Colored Inhabitants of the United States.

BRETHREN AND FELLOW CITIZENS—It is a matter of high congratulation that, through the providence of Almighty God, we have been enabled to convene, for the fourth time, as the representatives of the free people of color of eight of the States of the Union, for the purpose of devising plans for our mutual and common improvement, in this, the land of our nativity.

To that important object the entire attention of the convention has been directed; but to effect it, as might be expected, a very considerable diversity of sentiment as to the best means, existed. Various circumstances growing out of our local situations, operate to produce a great difference of feeling, as well as of judgment, in the course best calculated to insure our advancement in prosperity. Our brethren at the south are subject to many very cruel and oppressive laws, to get clear of which they will consent to go into exile, as promising to them enjoyments from which they are cut off in the land of their birth. Gratitude to the bountiful Bestower of all good, compels us to rejoice in the acknowledgment that the lot of many of us has fallen in a better and fairer portion of the land, to separate ourselves from which, or to promulgate a wish to do so, without better prospects of improvement before us than has yet come to our knowledge, would be suicidal to the vital interests of the colored people of the free states, and would justly draw upon us the execration of the thinking part in the slave states. Ours is a defensive warfare; on our domicil we meet the aggressor, and if we move, or give our consent to move, and bid them to follow before we are driven, forcibly driven, from our lodgments—which, hea-

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of his skin. It would be just as rational, as politic, and as christian, to make the length of his nose, or the shape of his foot, the criterion of liberty or slavery. ED. G. U. E.

ven be praised, is not probable—their denunciations would be just.

The Canadian Reports, as published in the minutes of this convention, may be regarded as the unequivocally expressed sentiments of the colored people of the free states, viz: improvement, but without emigration, except it be voluntary.

By an attentive perusal of the minutes and proceedings of the convention, it will be apparent how deeply we sympathize in the distresses of our more unfortunate brethren, and the interest we willingly take, to the extent of our power, to mitigate their sufferings. We feel confident that the course pursued, as presented in this address, will receive the approbation of our constituents, and of those of our fellow citizens who are solicitous that our moral, religious, civil, and political condition should be improved in the United States. To promote our welfare, a great and increasing interest is manifesting itself in various parts of the Union; and we feel assured that we shall receive the hearty concurrence and support of our brethren, in the measures herein recommended for our general benefit. We supplicate the intercession of Jehovah, to extend this interest to the most remote parts of our country. We think that we cannot make a stronger or more effectual appeal to your judgments to secure your active co-operation in the plans suggested, than by exhibiting to you a brief outline of the efforts making by our friends to elevate the character and condition of the man of color.

With a view that we may the more clearly understand the duties that now devolve upon us, it may be necessary to advert to times gone by, when in a state of slavery, ignorance and misery, with scarcely sufficient intellect remaining to wish for freedom: such is the deteriorating effect of the slave system, carried to the extent that it has been, and now is, in America: there arose a number of philanthropists, who espoused our cause, and by their continued exertions have effected the entire liberation of the slaves in some of the states; and the salutary influence of those principles has been felt, in some degree, in every part of the United States, and once bid fair to make every citizen of our country proud of the distinguished appellation of an American. But it is lamentable that a deep and solemn gloom has settled on that once bright anticipation, and that monster, *prejudice*, is stalking over the land, spreading in its course its pestilential breath, blighting and withering the fair and natural hopes of our happiness, resulting from the enjoyment of that invaluable behest of God to man—Freedom.

It is not to be expected that we would enter into a disquisition, with a view to satisfy the minds of those who fancy they are interested in prolonging the miseries of their fellow men; on that subject, it is presumed the greatest stretch of human reason has been employed to elucidate its repugnance to the precepts of the gospel; its infringement on the natural rights of man; its injury to the interests of those who cleave to it on the score of supposed interest, and its repugnance to the happiness, as well as to the interests of society in general. From these considerations, the conviction is forced upon us that they willingly and wilfully shut their eyes against the clearest evidences of reason. In that state of helplessness in which we were, schools were erected for our improvement, and from them great benefit has resulted. Schools have been erected by philanthropists, and many of us have been educated without so much as knowing when, or by whom, the edifices had been reared. But the manifest improvement that we have made, loudly demands that we should employ the talents we possess in assisting the philanthropists of the present time in their endeavors for our further advancement. A host of benevolent individuals are at present actively engaged in the praiseworthy and noble undertaking of raising us from the degradation we are now in, to the exalted situation of American freemen. Their success eminently depends upon the succour and encouragement they receive from our united efforts to carry into effect those plans recommended for the government of our conduct.—With a strong desire for our improvement in morality, religion, and learning, they have advised us strictly to practise the virtues of temperance and economy, and by all means early to instruct our children in the elements of education. The convention being perfectly convinced of the impossibility of our moral elevation without a strict adherence to these precepts, has conceived it to be its duty earnestly to call upon our brethren to give their aid and influence in promoting an object so desirable. In conformity to the recommendation of the former convention, we are happy to have it in our power to state, that several temperance societies have been formed in most, if not in all the states represented. In the course of the proceedings, will be found an elaborate report on the subject of temperance, to the careful perusal of which we invite the especial attention of our brethren. That societies for mental improvement, particularly among the females, have been established in several places, and a manifest improvement has marked their progress. Some diligence has also been employed in extending the benefits of education to a considerable number of children, who had been before neglected, and mental feasts have been held, of mixed companies of males and female , in some of the cities, on the recommendation of our very worthy friend, the Rev. Simeon S. Jocelyn, of New Haven.

From these promising beginnings we eagerly anticipate a speedy and extensive spread of those principles so justly calculated to dignify human nature; and earnestly hope a universal imitation of those salutary examples, without which the best endeavors of our friends must prove abortive.

The resolution past at the last convention, that the auxiliary societies obtain all the information possible relative to the number and state of the schools in their respective sections; the branches of education taught in each, with the number of scholars, and make returns of the same through their delegates, to this convention, has not been fulfilled to the extent desired, but a general report will be found attached to the proceedings.

A circumstance that we would particularly introduce to the serious consideration of our brethren in general, is, the great efforts that are making by our friends, for the establishment of manual labor schools, for the improvement of our youth in the higher branches of education, for the report on which subject we refer the reader to the minutes. It is not, however, thought to be improper here to state, that in the city of New York efforts are making to establish, in that state, a school of this description. In the state of Pennsylvania, a benevolent (deceased) individual has bequeathed ten thousand dollars for, or towards the erection of a similar school. And the New England Anti-Slavery Society, (which has laid a broader base for philanthropic exertion in the cause of the man of color, than any benevolent institution that has

preceded it,) has, in addition to its various other methods to raise the character and condition of the free people of color, promoted addresses and discussions, oral and written, defending us from the unjust aspersions of our enemies; has opened a subscription, with a determination to raise funds sufficient to establish manual labor schools in New England for the instruction of colored youth. This most meritorious institution, in the vindication of the natural, civil, and political rights of the colored people, ought, and we trust does, occupy a distinguished place in the feelings and affections of our people. The more perfectly and securely to carry into effect that part of their plan relating to schools, they deemed it necessary to send our very worthy and highly talented advocate and defender, William Lloyd Garrison, to England, to endeavor to raise funds to aid in that enterprise, but not less to unfold the manifold misrepresentations respecting the people of color, by Mr. Elliot Cresson, an agent of the American Colonization Society, in his addresses to the British people.

On the subject of the American Colonization Society, the expression of public sentiment has been frequently and clearly given, and as an evidence of our unvaried conviction of its hostility to our interests, we refer to the address and report on that subject. We cannot, however, brethren, pass over this important cause of much of our debasement, without informing you that we have arrived at that point in the examining of the duties submitted for our consideration, that we must necessarily leave the confined borders of our own view of natural, civil, and political rights, growing out of immemorial prescriptive usage, that birth constitutes citizenship. Theories, perfectly new and multiform, are offered for adjudication. We shall decline a decision until we have examined their several merits. We shall first call your attention to the most important of these theories, that of the American Colonization Society, not only because it pursues, by its dependent agents, the most irrational course to effect the object they profess to have in view, as unfolded by them to the people of the North, but that the supporters of the system at the South, are among the most talented and respectable of their citizens; how these men should advocate a cause so incommensurate to produce the avowed desired effects, seems involved in impenetrable mystery. But it is worse than idle, when the address is made to the common sense of common men, to ask whether a child or person born in the United States of America can be considered a native of England. The philanthropists of this association have endeavored to establish, as a primary belief, that the colored child, that is, the child not white, no matter how many generations he may be able to trace in a lineal ascent, as a African, and ought to be sent to the land of his forefathers—Africa. When they have worked up the fancy of their hearers to that pitch that they really believe us to be Africans, it becomes an easy matter to excite their sympathy, so that they readily loose their purse-strings, and voluntarily contribute to the beneficent scheme of the society to restore us to the land of our nativity. The show of seeming seriousness in combatting so ludicrous a position, if it was not upheld by a very respectable portion of the intelligence of the country, might create a doubt of the intent.

But this society has most grossly vilified our character as a people; it has taken much pains to make us abhorrent to the public, and then pleads the necessity of sending us into banishment. A greater outrage could not be committed against an unoffending people; and the hypocrisy that has marked its movements, deserves our universal censure. We have been cajoled into measures by the most false representations of the advantages to be derived from our emigration to Africa. The recommendation has been offered as presenting the greatest and best interests to ourselves. No argument has been adduced, other than that based on prejudice, and that prejudice founded on our difference of color. If shades of difference in complexion is to operate to make men the sport of powerful caprice, who can pretend to determine how long it may be before, on this principle, the colonists may be again compelled to migrate to the land of their fathers in America.

The conduct of this institution is the most unprincipled that has been realized in almost any civilized country. Based and supported as it was, by some men of the greatest wealth and talent that the country boasts, under the sanction of names so respectable, the common sense of the community was led astray, little imagining that any thing more was designed than appeared on the surface, viz. the improvement of the condition of the people of color, by their removal to Africa, and the evangelizing of that continent. The hidden insidious design in our removal, political expediency, was confined to the few that organized the society; its secret purposes have been kept as close as possible. But Southern inquisitiveness demanded a development of the secret, with which they were satisfied, and it received their support—while the North, prompted by sentiments of benevolence towards us, entered heartily into the scheme. But the real objects being now manifest, many have withdrawn their support from it, from their conviction of its insufficiency to perform what was expected, and the want of good faith on the part of the society, as to its real object in awakening their sympathy. The deception is discovered, and it is hoped that before long, the man of color will be reinstated in his natural rights.

In the city of New York, there has been lately formed an institution called the Phœnix Society, consisting of some of the most wealthy and talented men in that city, white and colored, the object of which is to unite the whole colored people into a fraternity for our improvement; and it is hoped, that under the guidance of Almighty God, our most sanguine expectations will be realized.

ABRAHAM D. SHADD, *President.*

Philadelphia, June 13, 1833.

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Report of the Committee on African Colonization.

The committee consisting of one delegate from each state, for the purpose of reporting the views and sentiments of the people of color in their respective states, relative to the principles and operations of the American Colonization Society, respectfully beg leave to report:—That all the people of the states they represent, feel themselves aggrieved by its very existence, and speak their sentiments of disapprobation in language not to be misunderstood. The only exception to the rule is those who are receiving an education, or preparing themselves for some profession, at the expense of the society.

Your committee, therefore, respectfully declare, that they have given the subject that serious consideration which its connexion with the interest of our people, and a proper respect for the opinions

of a large portion of the people of the United States, imperiously demand.

After having divested ourselves of all unreasonable prejudice, and reviewed the whole ground of our opposition to the American Colonization Society, with all the candor of which we are capable, we still declare to the world, that we are unable to arrive at any other conclusion, than that the life-giving principles of the association are totally repugnant to the spirit of true benevolence; that the doctrines which the society inculcates, are hostile to those of our holy religion; nay, a direct violation of the golden rule of our Lord, "All things whatsoever ye would that men should do unto you, do ye even so to them." That the inevitable, if not the designed tendency of these doctrines, is to strengthen the cruel prejudices of our opponents, to steel the heart of sympathy to the appeals of suffering humanity, to retard our advancement in morals, literature and science, in short, to extinguish the last glimmer of hope, and throw an impenetrable gloom over our fairest and most reasonable prospects.

These are not the illusions of a distempered imagination, the ebullitions of inflamed prejudice, or the effusions of fanaticism, as some would unjustly insinuate. No: they are deliberate, irresistable conclusions, founded on facts derived from the official documents of the Colonization Society—the approved declarations and acts of the agents of that association, which we need not here recapitulate, as we presume you are perfectly familiar with them.

The recent discussions on that subject have elicited much light, and an awakening influence is arising in favor of the true interests of our people. Many of its ablest advocates have deserted the cause, and are now busily engaged in tearing down the MONUMENT they assisted in erecting.

The investigations that have been made into that society within the past year, justifies us in believing that that great BABEL of oppression and persecution must soon cease to exist. It has been reared so high, that the light of heaven, the benevolence of true philanthropy, and the voice of humanity, forbid its further ascent; and, as in ancient times, the confusion of tongues has already begun, which speedily promises its final consummation—and although it has but recently been classed with the benevolent enterprizes of this age, it must shortly be numbered with the ruins of the past.

The recent appeal of the selectmen of Canterbury, (Conn.) to that society, but too clearly demonstrates to the eyes of an enlightened public, that they have recognized it as an instrument, by which they might more fully carry into operation, their horrible design of preventing innocent and unprotected females from receiving the benefits of a liberal education, without which, the best and brightest prospects of any country or people, must be forever blasted.

Your committee would recommend to this Convention to adopt the following resolution:

Resolved, That this Convention discourage, by every means in their power, the colonization of our people; anywhere beyond the limits of this CONTINENT; and those who may be obliged to exchange a cultivated region for a howling wilderness, we would recommend, to retire back into the western wilds, and fell the *native forests of America*, where the *plough-share* of prejudice has as yet been unable to penetrate the soil—and where they can dwell in peaceful retirement, under their own vine, and under their own fig tree.

(*Signed*) JAMES G. BARBADOES, *Massachusetts*. WILLIAM HAMILTON, *New York*. WILLIAM WHIPPER, *Pennsylvania*. SAMUEL ELLIOTT, *Maryland*. GEORGE SPYWOOD, *Rhode Island*. THOMAS BANKS, *New Jersey*. JOSEPH BURTON, *Delaware*. LUKE LATHROP, *Connecticut*.

SLAVERY AND LIBERTY.

"*E. Pluribus Unum!*"

July 4th, 1776, the date of our national birth, we proudly told the world, "*that all men*" *were* "*created equal—that they are endowed with certain unalienable rights—that among these, are life, liberty, and the pursuit of happiness.*" This doctrine is good; but where are these equal and unalienable rights, this equal enjoyment of life, liberty, and the pursuit of happiness? While we have now existed as a nation, professing to maintain the righteous principles of civil and religious liberty, for all men alike, with standards lifted high, bearing the unfurled banners and eagles of American freedom, boasting that "WE ARE ONE," for more than half a century, it is a glaring fact, sufficient to cover us and the nation with everlasting disgrace, that the horrors and cruelty of Negro Slavery, have, during all this period, existed, and been tolerated by us, as though these things were but competent parts of the equal rights we assumed in our declaration of independence. And who can estimate the amount of our individual and national guilt in this thing, while no less than *two millions* of our fellow beings, made of the same "*one blood*," with ourselves, "*to dwell on the face of the earth*," have, during this period, perished under yokes and burdens of cruelty, which we have not moved with one of our fingers? And should we continue to slumber on, in effect, doing nothing to procure their just emancipation, as heretofore, will the Mighty God, also slumber over our protracted and accumulated guilt, while upwards of *two millions more* of their posterity and countrymen, with a *yearly increase* of *eighty thousand*, are groaning and sinking under the same oppression, even should we not be accountable for any loss our oppression might occasion them beyond the present world?

If any who may read the above, should still be disposed to palliate or excuse the United States' system of slavery, or otherwise discourage efforts for its speedy and entire abolition, they are requested to give a candid and clear answer to a few inquiries.

According to the laws of our land—has not the owner the power utterly to refuse his slaves the liberty of marriage, if he pleases?

Has he not the same power wholly to dictate their choice, or choose for them, in case of their taking a partner, if he please?

Has he not the same power to deprive them of all the privileges of education;—of the Gospel—of the Sabbath;—and all other means of grace;—and even to the privilege of learning the English alphabet, preventing their learning to talk intelligently, if he choose?

Has he not the same power to sell them at auction, or otherwise—wife from husband—husband from wife—children from parents, and parents from children,—if he please?

Has he not the same power to flog them without mercy, and that without offence, or trial; and

compel them, even husband and wife, to do the same to each other, if he please?

Has he not the same power to make them labor without wages, even hungry, and naked; and otherwise deprive them of every thing they may hold dear, at his pleasure?

Now, are not the population of the non-slaveholding States emphatically partakers in the horrid guilt of United States slavery? And how can it be considered otherwise, while they continue their looking on, in silence, and passing by, like the Priest and the Levite, with cold indifference! And how it can be otherwise considered so long as they practically acknowledge and maintain that Heaven daring part of the national compact,* which binds the free states to turn out their forces and help the slaveholding states to conquer and rivet on again their iron chains, in case their slaves should otherwise assume and maintain the principle, that *African* "*men*" are also "*created equal, and—endowed by their Creator, with* the same *unalienable rights of—life, liberty, and the pursuit of happiness.*"

Is it not then the imperious duty of every slaveholder, now, "*to deal justly, love mercy, and walk humbly with God,*" giving unto their servants, as he commands, "*that which is just and right,*" even the unalienable rights, the masters themselves acknowledge, without requiring the unequal condition of their going from their real native country, to another, sunk in the darkness and degradation of heathenism?

And are we not, in the free states, bound to exert the best of our influence in favor of the most just, wise, safe and immediate general emancipation which can be effected by our government, without grudging the expense of doing justly, should it prove expensive?

Would it not increase the wealth and prosperity of the south to have their work done by free laborers, though colored, and though just wages were paid?

And would not this course greatly confirm and secure our national union? And is it not apparent, that a just emancipation must take place soon by the consent of the people, to prevent a woeful abolition, such as God once effected at the Red Sea, on Egypt, and more recently at St. Domingo?

IF THESE THINGS ARE NOT SO, WILL NOT THE READER PRESENT THE PROOF?

James 5: 1, 4—"Go to, now, ye rich men—Behold the hire of the laborers who have reaped down your fields, which is, of you, kept back by fraud, crieth, and the cries of them which have reaped, are entered into the ears of the Lord of Sabbaoth."

Jeremiah 22: 13—"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong, that useth his neighbors service without wages, and giveth him not for his work."

Exodus 21: 16—"And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death."

Deut. 24: 7—"If a man be found stealing any of his brethren—and maketh merchandise of him, or selleth him, then, that thief shall die."

Isaiah 58: 6—"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

* *United States Constitution—Article IV. Section* 4.

FROM THE CINCINNATI DAILY GAZETTE.

The procession last Friday of our colored fellow citizens, was a goodly sight. The pageant was in commemoration of an event honourable to the Legislature by which the law providing for it, was enacted, the final abolition of slavery in New York.

The first act of the state of New York on this subject, was designed to work a *gradual* abolition of slavery in that state. It bears date the 29*th day of March*, 1799, and provides that all children born of slaves after the 4*th day of July*, 1799, should be held by the owners of the mothers of the same, only until they should respectively attain to the age of 28 years, if males; and if females, 25 years. Another act of similar import, so far as respects the point under examination, was passed *April*, 8, 1801. But by an act of the 31*st of March*, 1817, a final blow was given in that state to the dominion of the slave-holder. The fourth section of this act is as follows, "every child born of a slave within this state, after the fourth day of July, in the year of our LORD 1799, shall be free, but shall remain the servant of the owner of his or her mother, and the executors, administrators, or assigns of such owner, in the same manner as if such child had been bound to service, by the overseers of the poor, and shall continue in such service, if a male, until the age of 28 years, and if a female, until the age of 25 years, and every child born of a slave within this state, after the passing of this act; shall remain a servant as aforesaid, until the age of 21 years, and no longer." And by the thirty-second section of the same act, it was declared that "every negro, mulatto, or mustee, within this state, born before the *Fourth of July*, 1799, should from and after the *Fourth day of July*, 1827, BE FREE." This auspicious day has gone by, and there is therefore at this moment not a slave within the wide spread territory of this prosperous state.*

According then to the provisions of the above statute, all slavery was absolutely extinct in New York on the 4th day of July, 1827, and it is seen also that all terms of negro servitude will be determined on the 31st day of March, 1838, that is, supposing that the last act commenced its operation on the day of its enactment. The late procession on the 5th instant, was for the purpose of celebrating the 5th day of July, 1827, because "from and after the preceding day, the coloured population of New York was virtually free." After the procession had gone through the principal streets, an Address was delivered to its members, in one of our churches, after which they all sat down to a dinner. The whole proceeding, except the oratorical part, was conducted by themselves, and but for the indecision which generally accompanies first attempts, an orator might easily have been selected from their own number. The whole affair, however, was conducted with great order, and it is highly credible to the spirit of our city, that they were not molested, during their march through the streets. Even the boys behaved well, for no insulting clamour, not even a loud taunt, was made as they passed by. S. Y. A.

Do the good that thou knowest, and happiness shall be unto thee. Virtue is more thy business here than wisdom.

* Stroud's sketch of the laws relating to slavery &c. page 138.

"To the law and to the testimony," or Questions on Slavery answered by the Scriptures; and presumed to be worthy of particular consideration on the National Fast Day. By Lucy Townsend. London: Hamilton, Adams, & Co.

To the patriot king, who by issuing his royal mandate for the liberation of all the enslaved Negroes who were held to be the *property* of the British Crown, has evinced his righteous purpose to rule with "justice and judgment" throughout the wide extent of his dominions, the following pages, in which the question of Colonial Slavery is brought to the decision of God's revealed truth, are, with all humility, inscribed by His Majesty's most dutiful and most obedient subject and servant, L. T.

QUESTIONS ON SLAVERY.

Question. Are all mankind derived from one common Parent? or were there different species from the beginning?

Answer. "God that made the world, and all things therein"—hath made of one blood all nations of men for to dwell on all the face of the earth." Acts xvii. 26.

Q. What is the special reason assigned in Scripture why man should not shed the blood of his fellow man?

A. After the fall, and also after the flood, God said to Noah, and through him to all mankind—"Whoso sheddeth man's blood, by man shall his blood be shed: *for in the image of God made he man.*" Gen. ix. 6.

Q. Amidst the *general* sinfulness of mankind before the Flood, was there any *particular* wickedness on account of which God said he would destroy them with the waters of the deluge?

A. God says—"The end of all flesh is come before me; for the earth is filled with *violence* through them," i. e. through the "Giants," or "*oppressors.*"* as Latimer translated the word; "and behold, I will destroy them with the Earth." Gen. vi. 13.

Q. What is the rule laid down in the Scriptures for the future punishment of injustice?

A. Our Lord has himself assured us—"that with what measure we meet, it shall be measured to us again." Matt. vii. 2.

Q. Where do the Scriptures speak of Justice and Judgment being exercised under the Patriarchal Religion, before the Mosaic Law was given to the Children of Israel?

A. In the book of Job (which Dr. Mason Good has proved to be the oldest book ever written,) we read (chap. xxix. 11,—17) "When the ear heard me, then it blessed me;—*because I delivered the poor that cried*, and the fatherless, and *him that had none to help him.* The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.† I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not *I searched out.* And I brake the jaws of the wicked, and *plucked the spoil out of his teeth.*"

Q. Did Moses say nothing on this subject?

A. "*Ye shall not respect persons* in Judgment, but you shall hear *the small as well as the great*; you shall not be afraid of the face of man, for the Judgment is God's." Deut. i. 17. Read, at length, Deut. x. 17, 19. Deut. xvi. 18, 20. Deut. xxxiii. 20, 21.

Q. But may it not be inferred from these last texts, that it is *only the Rulers* of Nations, who are bound to notice oppression and cruelty, with a view to their removal?

A. "Hear the word of the Lord, ye rulers of Sodom; give ear unto our God, *ye people* of Gomorrah. Learn to do well; seek judgment; *relieve the oppressed*; judge the fatherless: plead for the widow." Isaiah, i. 10—17. And again, "*Whoso stoppeth his ears at the cry of the poor*, he also shall cry himself, but shall not be heard." Prov. xxi. 13. And again, as if to leave us without excuse, the Word of God declares, that—"The *righteous* considereth the cause of the poor: but the *wicked* regardeth not to know it" Prov. xxix. 7.

Q. In what does the inspired Prophet, Jeremiah, tell us to glory? And in what does God delight?

A. "Thus saith the Lord, let not the wise man glory in his wisdom; neither let the mighty man glory in his might; let not the rich man glory in his riches. But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for *in these things I delight*, saith the Lord." Jer. ix. 23, 24.

Q. What is the conduct which God requires us to observe towards our fellow creatures, and towards himself?

A. "What doth the Lord require of thee, but *to do justly, and to love mercy*, and to walk humbly with thy God?" Micah. vi. 8.

Q. If we do not, as a Nation, or as individuals, regard these things, but rather *support* injustice and oppression, what must we expect?

A. "They are waxen fat, they shine; yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge. *Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?*" Jer. v. 28, 29. "And I will come near to him to Judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against *those that oppress the hireling in his wages*, the widow, and the fatherless, and that *turn aside the stranger from his right*, and fear not me, saith the Lord of hosts." Malachi. iii. 5.

Q. Do the Scriptures of the New Testament speak to the same effect?

A. "Woe unto you, Pharisees! for ye tithe mint and rue, and all manner of herbs, and pass over *judgment*, and the love of God: these ought ye to have done, and not to leave the other undone." Luke xi. 42. "Behold, *the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth*: and the cries of them which have reaped are entered into the ears of the Lord of Sabbaoth." James v. 4.

* Latimer translated the word thus, before West India Slavery was known; long before Protestant Christians had become oppressors, or bought and sold their fellow-man.

† Is it possible that slave-holders, even if "they give all their goods to feed the poor," can have Justice and Judgment for their "robe and diadem," when the most of them condemn *unoffending Infants* to perpetual Slavery from the moment of their birth, and do not release even their Christianized Bondsmen from captivity?

Ladies' Repository.

Philanthropic and Literary.

PRINCIPALLY CONDUCTED BY A LADY.

The Productions of Slavery.

It appears to us that too many persons satisfy themselves in the use of the productions of slave labor, by reasoning upon the subject incorrectly. They look abroad and observe the greater portion of the community contentedly drawing the means of their comforts and luxuries from the unrewarded labor of the slave, and instead of asking themselves, Is this right? they only inquire, What good will it effect for me to do otherwise?—and persuading themselves that they can do nothing effectual towards abolishing slavery, they are satisfied to reap what benefit they may from its continuance. They will acknowledge that it may be the duty of *some persons* to abstain from all these productions, because they believe those to whom they allude, are clearly impressed with a sense of its being such. But for themselves they maintain a contrary practice is entirely innocent. This we conceive to be making opposition to slavery rather a matter of *religious opinion*, than a *practical duty*, equally binding on every one. We readily admit the necessity of abstinence from the produce of slave labor, to have been sealed upon the minds of many persons as a religious duty. But is it reasonable to suppose that such only are called upon to bear this testimony against slavery?—that the voice of reason and truth is not to be attended to, because a course of conduct which we have always unthinkingly pursued, may give us no pain? Conscience does not always speak unsolicited, and prejudice and selfishness may too often stifle the wish to hear her dictates. If some persons have been especially called upon to be an example of self-denial in this matter, was it not to awaken the attention of others, and point out a means for ridding the nation of its great sin? Can those of the sect of Woolman, who venerate his virtues and his memory, and believe him to have been called of God to declare the words of truth among his brethren, suppose that the duty of so lawfully abstaining from the polluted fruits of slavery, was so forcibly enjoined upon him for no good purpose? If to participate in the harvest of oppression, is innocent for others, why was it not so to him? As an individual, his abstinence could have no more effect upon the system, than that of any other one person; therefore the plea of its uselessness, if sufficient for the excuse of others, must, we should suppose, have been sufficient for him also. And if it was not intended that his precepts and example should exert any influence over others, why was the command laid upon him to offer them? Let not then our sisters, as an excuse for their supineness on a subject of such immense importance, persuade themselves that until they can see what effects their exertions will produce, they have no concern in the wretchedness of their fellow creatures, and may innocently support the oppressor in his wickedness. Let them ask themselves with a desire to be convinced of the truth, what moral right have we to the productions of slavery? They are the spoils of oppression, and wrong, and violence, can we guiltlessly partake of them?

The Prospect of Emancipation.

The accounts from Great Britain respecting the abolition of slavery are most encouraging. The monster must fall ere long, and when it does, American oppression also will tremble to the centre of its strong holds. Our country *must* quail under the shame of her vileness, when no longer countenanced in her infamy by the example of her no less guilty sister nation. Eight hundred thousand of our fellow creatures, will in the course of a few years pass from the condition of slaves to that of freemen. It is a most joyful thought. The scourge will no more mangle their limbs, their human forms shall no longer be made as merchandize, the holiest ties of nature shall no more be wantonly torn asunder at the command of a tyrant. Their minds poisoned no longer by the pestilential atmosphere of slavery, shall awaken into a renewed life, and be permitted to worship Him who created them. It is not without an added glow of pleasure, that we remember how much our own sex have contributed to the creation of this delightful prospect. And while we reflect on what has been done by females in another land, our hearts glow with renewed hope, that here, also, ere long, one sentiment only, on this momentous subject, will animate almost all female bosoms.—There is much yet to be done. We may look forward to brighter scenes, but as yet slavery still reigns with all its unabated horrors. There must be yet no limitation—there must be an increase of exertion. The horrible traffic in human flesh is still continued; the scourge is red with human blood; the rice-ground and the sugar plantation, are drenched with the tears of helpless and wretched women. Can there be needed any stronger incentive to unceasing and unwearied exertions in this cause?

The Diffusion of Knowledge.

We have yet heard of the formation of no female society in America, for the diffusion of knowledge on the subject of slavery, by means of the printing press. We again recommend the sub-

ject to the attention of our friends. Light and knowledge upon this subject must produce corresponding conviction and exertion; and a small expenditure in this way might be attended with important advantages.

Third Report

Of the London Female Anti-Slavery Society.

Below we give our readers some extracts from the last Report we have recieved of the London Female Anti-Slavery Society. Of this Association the late admirable and lamented Hannah Kilham was a member,—a woman of whom we seldom think without increasing respect and affection for her character. We should suppose from the appearance of this Report that a majority of its members, brobably, were "Friends," if it is not composed wholly of such; and we are glad to find the females of that society not behind their sisters, in devotion to the important work of emancipation.

"Three years," saith the Report, "have now elapsed since the formation of this society—a period in which, if we have accomplished little, we have had an opportunity of learning much. When we first approached the question of emancipation, doubt and perplexity seemed to beset the subject; now we can see little but hope in such a prospect. We had thought that the slaves needed preparation for freedom; we are now convinced that no preparation is to be expected for them in the house of bondage; they learn there the sins of servility, not the lessons of liberty. But, assuredly, if human beings have submitted to endure slavery, there is cause to trust, that under the protection of judicious laws, adapted to the peculiarities of the case, they might immediately be trusted to sustain freedom. We can find no fact on the records of history to shake this persuasion. Insubordination has arisen, not from the granting of liberty, but from the withholding of it, or attempting to snatch the precious boon from men exulting in the recent possession of freedom. If justice be speedily conceded, we anticipate with delight, that safety, confidence and peace, will succeed to insecurity, distrust, and commotion."

"English colonial slavery is a mass of monstrous evils, that throws widely around the shades of its confounding darkness; obscuring the moral perceptions of the master, not less than it brutalizes the slave. Let us, therefore, steadily persevere in our efforts to diffuse information on this painful, but truly important subject: there never was greater need that we should watch for occasions to exercise all the influence we possess; and we have no excuse for becoming weary, enjoying as we do the encouraging persuasions that our efforts have not been altogether unavailing. They have been small in comparison with the magnitude of the object, but they have sometimes excited a lasting sympathy, where the wrongs of Africa had been but slightly contemplated; they have roused to exertions, when supineness was creeping over the imperfectly awakened feelings; and they have rewarded the exertions of our brethern, with the cheering language of encouragement in their more conspicuous services. Whilst the stronger our efforts become for the extinction of slavery, the more we shall feel that we have only done what it was our duty to do, towards clearing our own consciences of a participation in this national crime. The further the subject is investigated, the heavier will be felt to be the *sin* of slavery; and the more our *Christian* zeal is raised, the more shall we desire that meekness and love may rule in our breasts: and whilst we plead for this righteous cause, that our consistent deportment may recommend the case of the captive to opposers, until all opposition be done away; and throughout the widely extended dominions of Britain no mortal shall dare to enthrall the body or soul of his fellow creature,—shall presume to restrain the incense of thanksgiving and praise to that beneficent Being, who "has made of one blood all the nations of men," and to that merciful Saviour who "gave himself a propitiation for the sins of the whole world."

For the Genius of Universal Emancipation.

The Elm Tree Treaty.

Here then were gathered 'neath the elm tree's shade,
The exile brethern of the peaceful Penn,
While, like himself, unarmed, but undismayed,
They saw the warlike tribes of savage men,
In battle's panoply surround them then.
They were, and are not; all have passed away;
Yet while I stand where they have stood—again
The clouds of time disperse 'neath fancy's ray,
And all the altered scene seems still as on that day.

There was no proud display of wealth and power,
Midst those who stood beneath that shadowing tree—
No haughty cloud seem'd o'er their brows to lour,
As if they only were the chartered free,
Of the wide earth, and all must bend the knee,
And do them homage; e'en the chieftain guide,
Who led those pilgrims o'er the pathless sea,
Wore but a scarf of blue around him tied,
To note his form midst those who gathered to his side.

And yet, as one by one, from age to youth,
The Indian warrior chieftains round him came,
To grasp his hand, and pledge their changeless truth,
The haughty bearing of their brows grew tame,
And the proud eye cowered down its glance of flame.
No solemn forms were used; no oaths were said,
To be annulled, midst blood, and guilt, and shame;
But while the streams their endless waters sped,
The light of peace should still its radiance o'er them shed.

Yet even here the fettered slave hath trod,
His human form bowed to the brute's estate,
While o'er him with the lash his brother stood,
The arbiter of all his bondman's fate.
But long, thank heaven, that wrong hath reached its date;
The scourge was flung away, the chain was broken,
And lifting up an eye with joy elate,
While hope around him flung her rainbow token,
The slave with rapture heard the words of freedom spoken.

Oh were it thus with all who hold the forms
Of human nature in subjection blind!
That they would yield to the sweet gush which warms
The heart with sympathy for all mankind,
And from their brothers' bleeding limbs unbind
The fetters of his thrall, and nobly pour,
The light of knowledge o'er his darkened mind,
That o'er the smiling vales, and wide spread shore,
Of all our glorious land, a slave might tread no more.

ELA.

After the broad exposure of the complicated wickedness of slavery, we cannot but regard the consumption of its produce as a wilful aiding and abetting of that complicated wickedness; we cannot but regard the exhibition of that produce for sale, in this enlightened and christian country as a mark of barbarism, a reproach and stigma upon the national character. We have no *moral right* to the productions of slavery; they are, in the very worst sense, *stolen* goods, and the receiver or purchaser, *knowing* them to be stolen, is as guilty as the thief.

ELIZABETH HEYRICK.

From an English Anti-Slavery Card.

THE CAPTIVE LION.

Shall BRITAIN'S SPIRIT lie in thrall,
And her own laws insulted see?
Rise! British females! one and all,
And set the CAPTIVE LION free!

Beats there, on earth, one female breast,
To *cottage* or to throne consigned,
By virtue's sacred power impressed—
True to the HONOUR OF HER KIND.

Who views her sable sisters' woe—
Degraded, fettered, scourged and bought;
Yes!—levelled with the beasts below—
Nor fires, indignant at the thought?

Rise!—one and all!—in firm array!—
With *heart* and *hand* and *head* and *knee;*
Awake! and watch! and *thrive* and *pray,*
And set the CAPTIVE LION free!

PRAISEWORTHY ACTS.

The following is an extract of a letter, from a lady in the District of Columbia, to the editor, received a few weeks since. Would that we had a few more as courageous, public-spirited philanthropists as this worthy lady has frequently proven herself to be. This is not the first time that she has stepped between the oppressive tyrant and his victim, and rescued the sufferer from the iron gripe of his merciless clutches. Such conduct merits, and will receive, in addition to the approbation of a clear conscience, the united plaudits of the wise and the good, whatever may be the usages and regulations of the country in which a person's lot may be cast.

"I have been much engaged, since you left us, in assisting our oppressed brethren. I have been successful in several cases. One I was truly fortunate in. It was a very worthy man, who was sold from his wife and five children. They had been married twenty-one years. We raised part of the money to ransom him, and prevailed upon a gentleman to advance the balance. The poor slave was on the boat—the last bell had rung—when the gentleman came up, paid the money, and had him brought ashore. His wife was standing on the wharf, as one that was crazed. When he found he was to return to his family, he was so overcome with gratitude, that his wife had to lead him home, like a young child."

Constitution of the Free Produce Society of Chester County, Pa.

PREAMBLE.

The practice of slavery is derogatory to the character and inconsistent with the fundamental doctrines of the republican institutions—it is alike repugnant to the principles of justice and sound policy, and to the precepts of morality and religion.

Yet unhappily for our country, this monster of iniquity has acquired such magnitude that it threatens to produce the most deplorable calamities in addition to the evils already experienced. To avert those calamities and alleviate those evils should be a leading object with the patriot and philanthropist. Knowledge is power—the most efficient power which intellectual beings have a right to exercise upon each other.

To acquire and judiciously to apply this power to the extinction of slavery, requires extensive inquiry and close investigation into the nature and circumstances of the slave system.

We the subscribers have therefore associated under the title of "The Clarkson Anti-Slavery Association," for the purpose of promoting useful knowledge on the subject of slavery, and to use our influence for the extinction thereof.

To effect which, we have adopted the following constitution, viz.—

Article 1st. The objects of the association shall be to promote a knowledge of the nature and circumstances of slavery—to ascertain its history—trace its influence on individuals and communities, and to examine the different schemes for its abolition by inviting correspondence—by encouraging lectures and discussions, both written and verbal at its meetings, and by promoting the publication and distribution of such original and selected matter as shall be considered worthy thereof.

Article 2. All persons shall be eligible for membership, without distinction of sex or color. Each member shall pay an annual contribution of fifty cents, which shall become due on the day of the election of officers.

Article 3. The association shall meet quarterly on the seventh-day preceding the third second-day in the second, fifth, eighth, and eleventh months; the second of which shall be the annual meeting for electing officers.

Article 4. The officers of the association shall be a president, vice president, secretary, treasurer, and acting committee—all of which shall be elected after the first election at the annual meeting in each year and continue in office till superceded by another election.

Article 5. The duties of the president, and in his absence, of the vice president shall be to preserve order and sign all public acts of the association.

Article 6. The secretary shall keep regular minutes of the proceedings of the association—furnish the acting committee with attested copies when they shall require him to do so—and give such notice of the times of meeting as they shall direct.

Article 7. The treasurer shall keep a fair account of his receipts and expenditures as such—pay all orders of the presiding officers drawn on behalf of the association so far as he has funds in his hands, and submit a statement of his accounts to the annual meeting. And at the expiration of his office, deliver up to his successor all monies and effects appertaining thereto.

Article 8. The acting committee shall consist of five members, and represent the association during its recess generally—correspond with other societies and individuals on its behalf—authorize the secretary to call special meetings when necessary—procure lectures, &c. to be delivered at the meetings—examine communications made to the association, and to direct and superintend their publication when that shall be thought proper, provided, that when such publications will incur expense they shall first obtain the sanction of the body.

They shall keep minutes of their proceedings and lay them before the annual meeting. Three of the committee shall be a quorum, provided they all concur.

Article 9. The names of candidates for membership shall be proposed to a general meeting and there approved before they are admitted as members. And any member may be expelled for acting inconsistent with his duty as such, provided he shall have had three months notice of charges prefered against him, and an opportunity of making his defence before a special committee.

Article 10. All questions shall be decided by a majority of the members present, except the expulsion of members, which shall require two-thirds.

Article 11. No alteration shall be made in this constitution until approved by two successive meetings of the association—but any general meeting may make such bye-laws, rules and regulations as may appear necessary, not inconsistent with this instrument, nor contrary to the laws of the commonwealth.

SLAVERY.

The Christian Watchman, in an article on the subject of slavery in the British Colonies, and the horrible cruelties inflicted on the *eight hundred thousand* human beings now held in bondage in those Colonies, remarks:

"It may be said, that the *two millions* of slaves in our own United States are not thus abused. But if they are not, where is the guarantee that they may not be? They are recognized as *property*, and may be sold as horses are sold, and husband and wife separated. What can be done? The Colonization Society is instituted for the transportation of *free* colored people; and if *slaves* are occasionally removed by that Society, *their number is small.* Judge Testis, who is a friend of the American Colonization Society, says respecting slavery, that "it is not expected to remove so great an evil as two millions of slaves *suddenly: if* it can be accomplished in a *century*, it will be *as much* as the most sanguine of its friends ought to expect!" Will the God of justice and righteousness endure this enormity *another hundred years*, after all the light which he has given us of its wickedness?

What subject, now agitating the public mind of this country, is of greater magnitude and importance, than the subject of negro slavery? What is of more interest? What, in its discussion, is calculated to excite more heat of passion? What in its results, is more likely to effect the livelihood and well being of a large portion of our people? We look forward with intense, with almost fearful, apprehension to the discussion of this subject. It is fraught with imminent consequences to the peace of the country.—*Newburyport Herald.*

Melancholy Death of a Slave.—A stout, good looking black fellow, took passage, at Baltimore, in the steam boat Kentucky, for Philadelphia.—Before the boat reached Chesapeake city, it was discovered that he belonged to a gentleman of Maryland, and was endeavoring to make his escape from the bonds of slavery. An effort was made by the captain to place him in confinement, but the slave with one bound sprang into the water, and swam vigorously towards the shore. A boat was lowered in pursuit, but before it reached him he sank, and rose no more.—*Phila. Gazette.*

A foreigner who should struggle through the task of reading the fourth of July *toasts*, which now occupy so much space in our newspapers, would pronounce us to be addicted as much as any monarchial people, to *man worship.* How general and extravagant the homage to men in office, and those likely to be popular candidates for high stations! How general and lavish the use, besides, of such terms and professions as serve to obtain place or political influence! Nine-tenths of the toasts refer to party idols, "rising suns," party-interests, and personal objects. The Anniversary is not a main or direct subject, but an occasion for that reference.—*National Gazette.*

To convince any man against his will is hard, but to please him against his will is justly pronounced by Dryden, to be above the reach of human abilities. Interest and passion will hold out long against the closest siege of diagrams and syllogisms, but they are absolutely impregnable to imagery and sentiment; and will forever bid defiance to the most powerful strains of Virgil or Homer, though they may in time give way to the batteries of Euclid or Archimedes.

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